

2 Bible. Appendix.

ESSAY

To Revive

The Primitive Practice
Of Teaching

THE HISTORY

OF THE

BIBLE

IN

Families and Schools.

To which are added

Some Advertisements,

Acts of Faith,

PRAYERS and HYMNS.

Relating to the same Subject.

*Luk. 1. 17. To turn the Hearts of the Fathers to
the Children, and the Disobedient to the
Wisdom of the Just.*

Printed in the Year 1707.

AN
ESSAY

To Revive

The Primitive Practice
Of Teaching

THE HISTORY

BIBLE

IN

Grammar and Schools

BRITISH



MUSEUM

To which

has been added

A new

PRAYERS and HYMNS

Relating to the same subject

By the Rev. J. H. ...

Printed in the year 1807

THE
PREFACE
TO THE
READER.

IN this little Book you have shewn from several places of Scripture explain'd, according to their natural Sense.

1. How wonderful God be in his Works, and how worthy to be admired, honoured and praised by all Hearts and Tongues, on Earth as it is in Heaven.

2. How excellently the History of his glorious Works (as they are recorded in his Holy Word) is adapted by the Blessed Spirit, even to the Capacities of Children, for
the

To the Reader.

the great Encouragement of them and all others to mind and learn to be acquainted with them.

3. *What Reasons there are for Parents particularly to engage themselves in the Study and Discourse of such noble and pleasant Truths in their Families.*

4. *That it was the Practice of the Primitive Christians, to talk frequently to their Children and Families of the several Circumstances of Our Saviour's Life, Death, &c. as the Jews usually have done for many Ages of the Wonders God wrought for their Fathers by the hand of Moses.*

Then you have a Method Proposed, how this History may be taught, with the several Steps that are to be taken, for instilling these most profitable Truths into the minds and hearts of Children : Which if follow'd with discretion and perseverance, there is very great probability that such an Education will give 'em an unmoveable Evidence of the Truth and Excellency

To the Reader.

lency of the Christian Religion, will produce a spiritual and awful Sense of the Divine Majesty, and root in their Souls the sincerest Love and Esteem of Our Blessed Lord Jesus Christ.

After this you will meet with some short Advertisements or Directions to Parents, as to the Practice of this Method, and for the more effectual and successful teaching it in Families.

Next to them are inserted some Acts of Faith and Prayers together, whereby Children and others may be enured on the one hand to fix and strengthen their Belief of the mighty Power, Wisdom and Goodness of God in the several Ages of the World, and on the other hand to raise up their Hearts and Affections to the Throne of Grace, where God is represented so excellent in himself, and so good to all Mankind.

Lastly, there are composed, pursuant to the design of this Book, a few Hymns in the Praise of God, to be intermixt with the former Exercises for the Entertainment of Children, and making the
pro-

profitable part received with Pleasure.

As a Word to the wise, that is, to those who will study and pursue this Method, is sufficient; so the Author has endeavoured to be as concise as he could; knowing that any one with a little pains may enlarge and improve his Thoughts in the Practice, as much as there is occasion. Nevertheless, if any thing be thought obscure upon this account, and Encouragement be given, by a favourable Reception of this little and imperfect Book, the Author will then be ready to make some Additions. In the mean time, his hearty Wish and Prayer to God is, that Parents and others would be perswaded to honour God in their Generations, by some such Way as this, to which if but a hint be contributed by this short Essay, he will think himself abundantly recompensed for the trouble he has been at in Publishing it.

It

2 NO 61

and
Lora

It is Written Psalm III.

2. **T**HE Works of the Lord are great, sought out of all them that have pleasure therein.

3. His Work is Honourable and Glorious.

4. The Merciful and Gracious Lord hath so done his Marvellous Works, that they ought to be had in Remembrance.

Psalm. 105. 2.

Talk ye of all his wondrous Works.

Psalm. 107. 15.

O that Men would praise the Lord for his goodness, and declare the wonderful Works that he hath done for the Children of Men.

Psalm. 148. 12.

Young Men and Maidens, Old Men and Children, Praise the Name of the Lord, for his Name only his Excellent

and his Praise above Heaven and Earth.

From these and other Places of the Psalms which are full of Expression to this Purpose, we are often put in Mind, of the Greatness and Glory of Gods Works, and of the Pleasure there is in searching them out: How Wonderful they are, and most Worthy to be Remembred, Admired, and Talkt of, by the Young and by the Old, to the Praise of his Excellent Name, who has so done them, that all may be Sensible of the Goodness, Wisdom and Power of the Author.

Therefore the Voice of the Heavenly Inhabitants (as we are Inform'd by St. John who heard it) is continually Employ'd in saying.

Rev. 4. 11. Thou art Worthy, O Lord, to Receive Glory and Honour and Power, for thou hast Created all things and for thy Pleasure they are and were Created.

In the same Manner we read that the Seraphims Cry one to another.

Isa. 6. 3. Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of his Glory.

And certainly every one of the Church Militant, as they hope to partake of the Inheritance with the Saints in light, should learn

learn of the Church Triumphant the Song of Moses the Servant of God, and the Song of the Lamb which they Sing, saying,

Rev. 15. 3. *Great and Marvellous are thy Works Lord God Almighty. Just and True are thy Ways O King of Saints. Who shall not Fear thee, O Lord, and Glorify thy Name? for thou only art Holy.*

And when we Contemplate the Blessed Lamb standing on Mount Sion in the midst of the Throne, Compass'd about with Thousands of Thousands of his Saints, admiring his Glory and Excellency, and saying with a loud Voice;

Rev. 5. 12. *Worthy is the Lamb that was Slain to Receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.*

9. *For thou wast Slain, and hast Redeemed us unto God by thy Blood, out of every Kindred, and Tongue, and Nation, and People.*

How Affectionately Methinks should our Hearts be carried out after our Dear Redeemer, to Joyn with the Heavenly Choir in that Sacred Hymn?

These are the Songs that every Creature
in

in the Earth, and in the Sea, as well as in Heaven, are to Sing to the Honour of God and his Blessed Son; concluding with a True Sense of the Divine Majesty.

Rev. 5. 13. Blessing, Honour, Glory, and Power, be unto him that sitteth upon the Throne, and very Lamb, for ever and ever, Amen.

In Order to this it seems very Proper and well Authorized by the foregoing Scripture to Teach Children this Divine Lesson, to Season their Minds betimes with the Knowledge of Gods Works; that so they may be able according to their Capacity, to bear a Part with the rest of the Creation, in the Praises of God.

And some such Instruction of Children our Saviour Jesus Christ means plainly to Encourage and to give them, when he said to his Disciples, who would have put them by.

Mat. 19. 14. Suffer little Children and forbid them not to come unto me. For of such is the Kingdom of Heaven.

For this Reason St. Paul so Lively Recommends the Example of Timothy, in taking Notice of him.

2 Tim. 3. 15. That from a Child he had known the Holy Scriptures, which

which are able to make us Wise unto Salvation.

This plainly Intimates to us that the Holy Scriptures being the Fountain of Divine Wisdom, and giving us the full Evidence of all the Works of God, from the beginning of the World, with great Life and Perfection, and after an Historical manner, there can be no better Way than to instil this History in a good Method, into the Minds of Children, to whose Capacity it is so well adapted, so likely to gain upon their Affections with Pleasure, and so Profitable for their Eternal Salvation.

By this Means the great Truths of God being Insinuated into their Hearts, they will Learn by Degrees to have Noble Thoughts of their Creator; And their Consciences will not be wanting to make suitable Impressions upon the several Faculties and Power of their Souls. Thus their Passions will be filled with the Fear of so great and holy a Majesty, and their Affections with the Love of so much Wisdom and Goodness, their Understandings will be enlightened to see the Reasonableness and Excellency of that Religion which so glorious a Being is the Author of: They will then readily assent to all the Fundamental Articles of Faith, and as willingly agree to the Covenant they made with God in Baptism. They will strive against Sin, that is so
Odious

Odious in it self, and Opposite to the Divine Nature, and Fight against the World the Flesh and the Devil, as they are at Enmity with God and their Immortal Souls.

Another good Effect that may reasonably be hoped from Childrens early imbibing the Knowledge and Relish of sacred History, is, that they will not only delight in it themselves when they are grown up, but will be able and ready to Entertain their Friends and Families with these blessed Truths, and particularly to Teach them their Children with ease; whereby the leisure Hours of Parents would be wisely employed, which now are spent Idly either in Publick Houses or vain Conversation, so much to the prejudice of their Families, themselves, their Children and their Servants.

And this will lead us to Consider other Places of Scripture relating to Parents, as the Remarkable Character Almighty God gives of *Abraham*, when he is about to Reveal to him his design of destroying *Sodom* and *Gomorrah*, saying,

Gen. 18. 19. *I know him (viz. Abraham) that he will Command his Children and his Household after him, and they shall keep the ways of the Lord to do Justice and Judgment.*

This Example of *Abraham* is without question Written for Parents to Imitate.
For

For the Notice God is pleased here to take of the Conduct of his Family, signifies plainly his Commendation of it, and therefore was to Inspire and Encourage all Persons, who would Approve themselves to be the Children of Faithful *Abraham*, to do as he did, to Instruct their Children and Household in the ways of God, and to Command them to walk in the same all the Days of their Lives.

Another Scripture worth our Observation to this Purpose is that in the Book of *Deuteronomy*: where we find among the Excellent Speeches of Moses the Friend of God, the Wisest as well as the meekest Man upon Earth, a Notable direction to Parents; which being repeated several Times in much the same Words, deserves therefore the greater Attention.

The Place where this Express Precept is given with the Clearest Lights and Marks of Distinction is the 6. Chapter, where, after this great Prophet and Lawgiver had repeated the Principal Laws of God deliver'd on Mount Sinai, and sum'd them all up in the one Chief Command.

Dout. 6. 4. 5. *Hear, O Israel, the Lord thy God is one Lord.*

5. *And thou shalt Love the Lord thy God with all thy Heart, and with all thy Soul and with all thy Might.*

And

And Further added with a Powerful Emphasis directed to every one of them.

6. *These Words which I Command thee this Day, shall be in thy Heart.*

He then addresses himself immediately to every Parent of the House of Israel in the following Verse.

7. v. *And thou shalt Teach them diligently unto thy Children, and shalt talk of them when thou sittest in thy House, and when thou Walkest by the Way, and when thou lyeest Down, and when thou risest Up.*

All which Passage view'd together in its True Sence, will Enlighten the Soul to discern, that as God is most amiable in himself, all his Laws admirable, and he alone Worthy to have all our Powers and Faculties exerted in his Praise and Service; so the True way of shewing that we Love him indeed, that we have a great Esteem of his Divine Laws, and have Presented our selves, our Souls, and Bodies a Holy and lively Sacrifice to him, is to make our Tongues the Instruments of his Glory, by talking of his Person, his Actions, and his Words, upon all Occasions, and especially by taking all Wise and Ingenious Methods, to raise the same Sense and Admiration

miration of God, in the Children of succeeding Generations.

Let us hear now the Testimony that God has further given to this most useful Doctrine by the Mouth of the Glorious Prophet King David, that Man after Gods own Heart, as it is Written.

Psalm 78. 5. He (viz. God) Establish'd a Testimony in Jacob, and gave Israel a Law, which he Commanded our Fathers that they should make known to their Children.

6. That the Generations to come might know them even the Children which should be Born, who should Arise and Declare them, to their Children.

7. That they might put their Constant Hope in God, and not forget the Works of God, but keep his Commandments.

8. And not be as their Fathers, a Stubborn, and a Rebellious Generation, a Generation that Prepared not their Hearts Right, and whose Spirit was not Faithful with God.

This Psalm begins with a Solemn Call of Christ to Silence and Attention, which intimates that the things he was about to
Speak

Speak were very Remarkable, and of great Concern to all that hear them.

Accordingly we find there rehearsed to the Honour of God, the Mighty and Wonderful Works that he had done for the Children of *Israel* and their Fathers, in delivering them out of *Egypt*, in carrying them through the Wilderness, and in giving them the Possession of the Land of *Canaan*, as he had promised them.

And in Order to keep these Instances of his great Power and Goodness in Remembrance; and to Perpetuate these Glorious Pieces of Antiquity to following ages, he not only Establish'd Solemn Times and Feasts, the Sabbath Day every Week, and the Passover every Year, &c. for the Testimony, and Commemoration of the Work of his Creation, and especial Providence over them, and also gave them very good Laws for the Government of their Actions: But he likewise Commanded the Fathers to be Careful and Diligent, in making them known to their Children; that the Generations afterwards might still understand the meaning of those Institutions, & so continue the same good Usages and Instructions to their Posterity.

Thus the All-Wise God design'd that his Honour and the good of every Succeeding Age should be still carrying on, that by Meditating on the Undoubted Records of his Wonderful Power and Goodness, all
Mankind

Mankind might have a sure Foundation of their Faith and Hope, and might see the Reasonableness of being Obedient to his Commands; that so to the Perverse Wills of the Fathers, being Rectified by such Notable Convictions of Gods Providence, the Hearts of the Children, might be of a better Disposition, more Faithful and Subject to the Divine Will.

Now these things that were spoken to the People of *Israel*, being Written for our Example and Admonition, as *St. Paul* Teaches us, there is no Reason for any one to say, that they Regard only the Jewish Nation; since whatever Rites and Ceremonies of theirs were Abolish'd by Christs coming, the Moral Laws are agreed by all to remain still in there full Force; and therefore there can be no Real Grounds of doubting whether Parents under the Christian Dispensation, are not as much engaged to the Instruction of their Children, as the Parents of the House of *Israel* were. Nay it will be easily seen upon a little Consideration, that we have greater Obligations to this Duty than they.

For if they are Concern'd so Punctually to Observe the Time when the World was Created: With how much greater Reason and Gratitude ought we to Remember our Creatour? since after the Degeneracy of Mankind from their first Estate, God has now shew'd us by his Son the means, of being
Resto-

Restored to his lost Favour again, and to
 the Image wherein Man was first Created.
 If they take so much Pride in being account-
 ed the Children of *Abraham*: How much
 more ought we to Rejoyce, that Christ the
 Fruit of *Abrahams* Seed is fallen into our
 lap by the glad Tidings of the Gospel? If
 they think themselves so Oblig'd to Main-
 tain the Characters of *Moses*, of *David*, and
 the *Prophets*, and to Preserve the Memory
 of the Marvellous Works, which God did
 for their Ancestors: What Sense should we
 have of the Excellency of Christ Jesus our
 Lord? how Affectionately should we Re-
 commend his Person, his Sayings, his
 Actions, and his Sufferings to our Poste-
 rity? How ready shou'd we be to talk of
 all the Wonders of his Loves, in his Humili-
 ations, in his Victories, his Triumphs and
 Exaltations, in the Purchase he has made
 for us of Glorious Mansions above, and in
 the Continual care he takes of every Sheep
 of his Pasture, to secure them from the
 Danger of this World, and to Conduct
 them safe to the Land of everlasting Feli-
 city; If there is so much Wisdom and
 Pleasure to be found in their Law, and
 was such Glory in their Temple: What
 Thoughts should we have of the New Co-
 venant, and of the Heavenly Doctrine Christ
 Jesus has Taught us? which by an Invisible
 Power Penetrates the Heart, and Renews
 the very Spirit of our Minds; what Reason
 have

have we to Admire the lively Stones that compose the Noble Building, and the Ravishing Graces that adorn the Spiritual Body of Christs holy Catholick Church? If therefore the force of the Law has all along, even to this Day moved the Jewish Parents to acquaint their Children carefully with the Principles of the Mosaical Institutions: And with the Wonders that God did for their Fathers: What Power should the Gospel, that comes attended with far more Excellent Glory, have over the Hearts of Christians, to Break through the Chains of Darkness, to open their Understandings, to see the Bright Truths of their Religion, and to Turn their Eyes with earning Bowels, towards the Hungry and Thirsty Souls of their Dear Children, to give them the Bread and Water of Life freely, and in due Season.

And thus the Primitive Christians being Convinced, became Noble Examples to all Ages, to Illustrate and Encourage this Excellent Duty; which, let any one but Consider *St. Lukes* Preface to his Gospel, and he will easily Perceive, for as it was Natural for every Disciple of Jesus in those Days, to have the Curiosity of knowing all the Matters of Fact that related to our Saviour, so it is Evident this was the General Subject of their Discourse: and nothing so common a Practice at that Time, as to Catechize, that is, Instruct by Word of Mouth,

Mouth, Children and those that were initiated into the Christian Church in the History of the Gospel, that is of what Christ had done, said, and suffer'd, that all might be Acquainted with the Certainty of those things, that were the Foundation of their Faith.

And this we shall find Confirm'd to us, by Ecclesiastical History, which Relates that most Christian Parents for several Centuries used to Exercise their Childrens Memories with repeating the things that were Written in the New Testament, insomuch that many were able to say all the Gospels, and Epistles by Heart, and that with a very good Sense and Understanding of them.

And this seems to be the end of St. Pauls Exhortation to Parents in his Epistle to the *Ephesians*.

Eph. 6. 4. And ye Fathers --- bring them (viz. your Children) up in the Nature and Admonition of the Lord.

The plain Sense and Design of which Direction is, that, the Milk of the Word being given out for Children in Understanding, as well as Children in Grace, Parents should as dayly afford this Nourishment of their Souls, as that of their Bodies, that so while they are growing up in Stature, they may Grow both in Grace and in the Knowledge of our Lord Jesus Christ.

And

And thus being acquainted from their Infancy, with the Truth of the Matters of Fact, which God has done for Mankind, and are so Worthy to be Treasured up in their Hearts, they will when they come to any Degree of Discretion, be able to Discern the Solid Foundation of our Religion, and therefore in all Reason will adhere to the Faith and Practice of the Things it Teaches: And when ever by any Temptation, they may be drawn or fall into Sin, they will still have many Checks and Admonitions in their Consciences, either from some Instances of the Power, or Justice, or Goodness of God, or from the Prospect of some Rewards and Punishments, that will come into their Minds, whereby they will be able to Discover any Error betimes, to Stand the Tryal of the Adversary, or soon to Repent of the Sin Committed.

These Grounds from Scripture and Precedents of the Primitive Churches, have Doubtless given Occasion with very good Reason to the Church of *England* to Admonish all Persons that Undertake for Children when they are Baptized, to take care of Teaching them, the Creed, the Lords Prayer, and the Ten Commandments, and all other things that a Christian ought to know and Believe for his Souls Health, and to see that they be Virtuously brought up to lead a godly and a Christian Life.

And

And Children themselves being also under great Obligations, by the Covenant made with God on their part in Baptism, to Renounce the Devil, and all his Works, the Poms and Vanities of this Wicked World, and all the Sinful Lusts of the Flesh, to Believe all the Articles of the Christian Faith, and to keep Gods Holy Will and Commandments, and Walk in the same all the Days of their Life : Which covenant they are Solemnly to undertake the Performance of themselves, when they come to the Age and Sense of Understanding it, and to this End are Confirm'd by the Imposition of Hands, according to the Antient Institution ; It is to be supposed they should by that Time have a good Apprehension of the several Articles of their Faith, of the Works of the Devil, of this Wicked World, and of the Commands of God : Otherwise if this been't done, their Faith is but Blind and Dead ; their Minds Ignorant : and Consequently their Resolutions can never be determined. The Souls of Children therefore must be frequently Exercised with much Thought and Meditation of the Sense, as well as with Reading and Remembring the Words of the Covenant ; that so their Affections may be Raised, their Choice fixt, their Belief and Love of God, and of his Son Christ Steadfast and Unmoveable ; that so they may cast off the Works of Darkness, and put upon them

them the Armour of Light, may be enured betimes to the Management of their Spiritual Weapons, and excited to Diligence in running the Race that is set before them.

Thus the Works of their Creator becoming familiar to them from their tender Years: the Mediator and his Office rendered amiable to their Souls: and the New Covenant well understood and embraced with free and noble Purposes; the Youth will not afterwards be ashamed to confess Christ Crucified, or to fight manfully under his Banner against Sin, the World and the Devil; but will in all probability persevere and continue Christ's faithful Soldiers and Servants to their Lives end.

And now it is to be hoped, when by laying the aforesaid Scriptures together in their naked Sense, the Truth appears so plain, and the Reasons so undeniable for the Practice of them; when such Institutions of God and Examples of Wise Men have been produced, when such good Effects may be supposed as having been experienced by many who have made the Trial; that some Parents and Masters at least, who have been backward hitherto, may be moved to think of their Duty, that their Desires after doing it may be quickned, and their Thoughts employ'd how to instruct their Children and Families accordingly.

Now to help such sincere Persons, by an easy Way to attain what they have a good Will

Will to, but may want Skill or Opportunity to do of themselves ;

The following Method is proposed for Teaching the Sacred History.

First, That the most famous Passages or wonderful Works of God in the Sacred History of the Bible be drawn out in general, plain and few Words, and the Time or Year of the World be computed, when each of such Events happen'd.

Now the most remarkable Passages are these ;

1. *The Creation of the World.*

In the Beginning of Time,
about 4000 Years before Christ's
Coming,
and 5706 Years ago.

2. *Noah's Flood, when all the World was drowned.*

1656 Years after the Creation,
2344 Years before the Redemption,
4050 Years from that Time to this.

3. *The Calling of Abraham.*

428 Years after the Flood,

2084 Years after the Creation,
1916 Years before Christ,
3622 Years since.

4. *The Children of Israel's Deliverance out of Egypt.*

430 Years after the Call of Abraham,
2514 Years after the World began,
1486 Years before the Messiah came,
3192 Years to this Time.

5. *The Building of Solomon's Temple.*

486 Years after the Departure of
the Israelites,
3000 Years after the Creation,
1000 Years before the Saviour's
Coming,
2706 Years ago.

6. *The Jews Return out of the Babylonish Captivity.*

487 Years after the Building of Solomon's Temple,
3487 Years after all things had their
Being,
513 Years before the Birth of Jesus,
2219 Years from that to this Time.

7. *The Coming of Christ in the Flesh.*

4000 Years after the Creation,
1706 Years ago.

When

2. When these great Truths are well remembred, and a little digested in the Understanding and Affections, with some Distinction of the Times ; then each of them should be enlarged upon by the Observation of several Particulars from the Scripture Account, and of the Reasons for their being remarkable ; and above all, taking occasion as much as may be to raise the Soul to the Admiration and Sense of God's Wisdom, Power and Goodness : or of Man's Corruption and Misery.

1. Epocha.

Thus at *the Creation of the World* may be observed,

12 Remarkable Things.

From 1. Chap *Genesis*.

1. A Beginning of all Creatures.
2. The Author or Creator of their Being.
The One Eternal God.
3. The general Parts of the World.
The Heavens and the Earth.
4. The State of the Earth in its first Appearance.

A con-

A confused Mixture of the Four Elements Earth, Air, Fire, and Water ; void of all Creatures and covered with Darkness.

5. The Efficient Cause of the whole Work.

The Spirit of God moving upon the Face of the Deep.

6. The Creation of Light.

7. The Separation of the Elements.

The Air was separated from the rest, and made into an open Firmament.

The Waters were drawn out of the Earth and gathered into Seas.

The Earth became firm dry Land.

8. The Furniture of each Element with Creatures.

The Earth was furnish'd with Trees and Herbs, Beasts and Cattle.

The Air was furnish'd with the glorious Lights of the Sun, Moon and Stars.

The Waters were fill'd with all sorts of Fish, great and small.

9. The Perfection and Happiness of Man, in being made after the Image of God.

10. The Order and Proceeding of God in the Creation, in preparing light Conveniencies and Food for the several living Creatures, before the Creation of them.

11. The Time the whole was finishing.

Six Days.

12. God's Sabbath, or his Rest on the
B Seventh

Seventh Day after the Works of the Creation.

2. Epocha.

At the Flood that drown'd the whole Earth in Noah's time, were 10 things remarkable in the 6. 7, 8. Chap. of Genesis.

1. The Cause of the Flood.

The Wickedness of the World.

2. The Favour of God to Noah.

In shewing him how to build an Ark to save himself and his Family.

3. The Building of the Ark, the Fashion, Proportion, and Conveniencies of it.

1. The Fashion, it was made like a Ship to swim upon the Waters.

2. The Proportion, 300 Cubits long, 50 Cubits broad, and 30 Cubits high.

3. The Conveniencies, it was built of Three Stories, where were Rooms for Noah and his Family, and Places for all the Creatures that were to be saved in it.

4. The long Warning that was given to the World.

120 Years that Men might have time to repent.

5. The Ways the Flood came upon the World.

1. By a continual Rain of 40 Days and 40 Nights.

2. By

2. By great Fountains of Waters gushing out of the Earth.
6. The Encrease of the Flood,
15 Cubits above the highest Mountain.
7. The Destruction of all living Creatures by drowning.
8. The few that were saved.
Only *Noah* and his Family, in all 8 Persons, and 7 of clean Birds and Beasts, and 2 of unclean.
9. The Time it continued,
11 Months and odd Days.
10. God's Covenant to drown the Earth no more.

Whereof the Sign or Token he gave,
was to be a Rain-bow in the Clouds.

3. Epocha.

At the Call of Abraham were 5 things remarkable.

12 Chap. *Genesis*.

1. The great Degeneracy of Mankind, even of the best Families in that Age of the World.

As appears *Jos. 24. 2.* that *Terah* the Father, and *Nachor* the Grandfather of *Abraham*, who were of the Family of *Noah*, served strange Gods.

2. God's Care and Trial of *Abraham*, In calling him to go away from his Father's House.

3. *Abraham's* Faith and ready Obedience,

B 2

In

In believing God, and leaving his Friends and Native Country.

4. His Pilgrimage

Thro' several Countries where he was wholly a Stranger and dwelt under Tents.

5. The great Promises that God made to Abraham upon that Account.

That his Posterity should become a great Nation, as the Stars in Multitude.

That in his Seed all the Families of the Earth should be blessed.

4. Epocha.

At the Children of Israel's Deliverance out of Egypt, were 12 things remarkable from the 1st. to the 15th. Chap. of Exodus.

1. Their great Oppression in Egypt under Pharaoh.

Who seeing them multiply, put them to hard Labours, and order'd all their Male Children to be killed.

2. God's Compassion towards their Misery.

3. His Providence over Moses, appearing to him in Mount Sinai, and giving him a Commission for their Deliverance.

4. The great Plagues that God sent upon the Egyptians by the Hand of Moses.

1. Their

1. Their Water was turn'd into Blood.
2. A Multitude of Frogs.
3. All the Dust became Lice.
4. A Swarm of Flies.
5. The Murrain of Beasts.
6. A Plague breaking out into Boyles and Blains.
7. A Storm of Hail, Thunder and Fire together.
8. A Swarm of Locusts.
9. A thick Darkness for Three Days together.
10. The Death of the First-born throughout all the Land of *Egypt*.

5. The Stubborness of *Pharaoh*.

In not letting the *Israelites* go, notwithstanding the many Plagues that came upon *Egypt*.

6. His relenting at the last Plague, and sending them away when he saw Death so near him.

7. The Institution of the Passover, which was a Feast appointed to be kept every Year at *Easter*, in Remembrance of their Deliverance out of *Egypt*.

8. The Number of the *Israelites* that went out of *Egypt*.

600000 Men, besides Women and Children.

9. The Time of their going out.

430 Years after the Promise to *Abraham*.

10. *Pharaoh's Pursuit and overtaking them at the Red Sea.*

11. *The many Miracles God wrought for them there.*

1. *By setting a Cloud between the Camp of the Israelites and the Camp of the Egyptians.*

2. *By dividing the Waters of the Red Sea, for all the Multitude to go over dry-shod.*

3. *By drowning the Egyptians as they followed them.*

12. *Moses's Song on this Occasion.*

5. *Epocha.*

At the Building of Solomon's Temple,

1 King. 5. 6, 7, 8. Chap. 1 Chr.

28. 29. Chap. 2 Chron. 2. to 7.

Chap. were 12 things remarkable.

1. *The Design of it, viz. to be a Place for God to dwell in.*

2. *The Pattern of it, being delivered to David by Inspiration.*

3. *The Proportion of it, which was 60 Cubits long, 20 Cubits broad, 30 Cubits high, and a Pinnacle of 90 Cubits higher than the rest.*

4. *The great Preparation made towards the building of it.*

1. *By David 100000 Talents of Gold, 1000000 Talents of Silver, and Brass and Iron without Weight.*

2. *By*

2. By the free Offering of the People
5000 Talents of Gold, 10000 Talents of Silver, and 120000 Talents of Brass and Iron.
5. The Place of its Scituation.
The Threshing-floor of *Araunah* the *Jebusite* upon Mount *Moriah*, where *Abraham* was called to offer his Son, and the Angel stayd his Hand from slaying the People in the great Plague that was among the *Israelites* on the Account of *David's* numbring them.
6. The great Number of Workmen employ'd in the building of it, viz.
80000 Hewers in the Mountains,
70000 Bearers of Burdens, and
3600 Overseers of the Work.
7. The Time it was building, viz.
Seven Years, begun in the 4th. Year of *Solomon's* Reign, and ended in the Eleventh.
8. The Materials and Ornaments of it.
 1. The Materials, fine Marble polished, curious Cedars, and the finest Silver and Gold.
 2. The Ornaments, the Two Pillars of Brass, the Carv'd Works of the Cherubims, Flowers, Pomgraners, and its Covering within and without of pure Beaten Gold.
9. The Furniture of the House, the Altar of Brass, the Molten Sea on 12 Oxen,

the Golden Altar Table and Candlesticks, and a great Number of Vessels and Instruments of Gold and Silver in all 5400, as appears at the Restitution of them by *Cyrus*; the Veil that separated the Holy of Holiest from the other part of the Temple, and lastly the chief of all, the Ark and the Tables of the Covenant which stood in the Holy of Holies.

10. The Manifestation of God's Presence therein by a Cloudy Pillar.

A Cloud after the manner of a Pillar, that reached up even to Heaven, continually standing in the Middle of the Temple, as a visible Evidence of God's Presence, no natural Reason for its being there appearing.

11. The Admirable Prayer of *Solomon* at the Dedication of it, and the Return of his Prayer by the Fire that fell from Heaven and consumed the Sacrifices, and by the Glory of the Lord that filled the House all over.

12. The great Number of Sacrifices he then offer'd, 22000 Oxen and 120000 Sheep.

6. Epocha.

At the Jews Return out of the Babylonish Captivity were 9 things Remarkable from Ezra 1. to Ch. 6.

1. The Means of their Deliverance.

The Proclamation of *Cyrus*.

2. *Cyrus's*

2. *Cyrus's* Restitution of the Vessels of the Temple, in all 5400 of Gold and Silver.

3. The Number of the People that were releas'd.

42360 with the Servants about 50000 in all.

4. The Time of their Return.

70 Years after their Captivity.

5. The Foundation of the second Temple.

6. The Hindrance of the Building.

By the Adversaries sending a Letter of Complaint to *Artaxerxes*, and his Decree thereupon.

7. The Prophecies of *Haggai* and *Zachariah* at that time.

— To encourage the People to go on with the Building.

8. The finishing of the Temple.

In the 6th. Year of *Darius*, about 21 Years after its Foundation.

9. The Glory of the second Temple above the first.

Because Our Saviour Christ came afterwards into the second Temple.

7. *Epocha.*

At the Time of Christ's Coming in the Flesh, 12 Things are Remarkable.

1. The Excellency of his Person.

B. 5

2. The

2. The Circumstances of his Incarnation and Birth.
3. The Example of his Blessed Life.
4. The famous Miracles he wrought.
5. His Heavenly Doctrine.
6. His Prophecies of things to come.
7. His Sufferings and the Circumstances of his Death.
8. His Resurrection from the Dead.
9. His Ascension into Heaven.
10. The Power of his Holy Spirit.
11. The Progress of his Religion.
12. The Apostacy and Corruption of Christians.

3. After such Remarks have been made of things most considerable, at these 7 several times, and begin to take Impression, then it may be proper to reduce the whole of each Passage into a little Story composed of easy and intelligible Words ; and with regard in every thing to the greater Glory of God, and to each ones Capacity ; and this will have an inexpressible Effect upon an ingenious Temper, and become often afterwards the Subject of their Thoughts and Discourse.

Thus

*Thus for Instance the Story of Noah's
Flood may be digested.*

Our first Parents, soon after God had made 'em in his own Image, sinn'd against him, and their Children follow'd the bad Example; so that as People multiplied, Sin abounded, and Men at length provoked the Justice of God to so high a degree by their wicked Lives, that he resolves to send a terrible Judgment upon them, to drown all Mankind by a Flood of Water.

But God took notice of *Noah's* good Life, and therefore had favourable Thoughts of him, to save him and his Family alive, and accordingly directs him to build an Ark that would swim upon the Water.

Noah being fully instructed as to the frame and fashion of the Ark, prepares the Materials, and applies himself to the making it of the proportion of 300 Cubits long, 50 Cubits broad, and 30 high; and then fits it with Conveniencies, building it of 3 Stories, with Rooms for himself and Family, and places for all the Creatures that were to be saved in it, and to receive Provisions.

While this Ark was preparing, which was 120 Years; Multitudes of People hearing of this strange Design of *Noah*, came to see it, and then *Noah* takes occasion

to tell them of the approaching Judgments of God, and to preach to them of Righteousness and Repentance, that they might turn from their Sins to God before it was too late.

But all this had little Effect ; for they rather laugh'd at his Project than minded his Instruction, and often made the good Old Man the Subject of their Sport, while they were eating, and drinking, and making merry.

But the sad Day comes at last. *Noah* and his Family being warn'd of it, enter into the Ark, which they had no sooner done, but the Clouds blacken, the Rain pours down from Heaven in abundance, and continues falling for 40 Days and 40 Nights ; at the same time the Earth opens and gushes out vast Floods of Water from her Bowels : Thus the Streams from below meeting with the Showers from above, soon cover the Face of the Earth, overflow the Habitations of Men, and all their places of Refuge ; reach the tops of Trees, and of the highest Mountains at length.

So that there being no way to escape the swelling Waters, Perplexity and Despair seizes on all the Sons of *Adam*, Ruin and Death is at hand, and the Flood overwhelms them : Thus they who would not take Advice in time, are overtaken with unavoidable Destruction ; the Hand of God is upon them, and they die in their Sins.

But

But *Noah*, and the few that were with him being safe, sing Praises to God in the Ark for their Preservation, and become Witnesses to all Generations, both of his Mercy and powerful Providence in the Guidance of the Vessel thro' the devouring Waves.

For the Waters encrease and rise higher and higher, at length 15 Cubits above the highest Mountains; so that all Creatures perish'd but the 8 Persons, and 2 of each sort of clean Birds and Beasts, and 7 of unclean, that entred with *Noah* into the Ark.

Thus the Waters prevailed over the Earth, and continued upon it above 11 Months from their first flowing to their abatement; during which time the Ark and they that were in it being toss'd up and down, had great occasion for the Exercise of their Faith in God, from the Dangers they were expos'd to by the Waves, and from their Fears of wanting Provision.

At last the Waters abate, and the Ark rests upon a Mountain called *Ararat* in *Armenia*, and *Noah* first sends out a Raven; and then a Dove, which returning with an Olive Branch, gives a sure Sign of the Waters being removed from off the Earth; so he opens the Ark, goes out, and offers Sacrifice the best that he had, which God was so pleas'd with, that he promises to bring a Flood no more upon all the Earth;
and

and for a perpetual Remembrance of his Promise, he ever after appointed the Rainbow to appear in the Cloud.

4. It will be convenient to intermix sometimes with the former Stories and Remarks, and by degrees to bring in the other famous Transactions recorded in Scripture to have happen'd between those 7 great *Epocha's* ; as particularly, the Fall of Man, the Murder of *Abel*, the Confusion of Languages, the Life of *Joseph*, the Children of *Israel's* Passage through the Wilderness, &c. and to reduce these also into short Stories for the Benefit of Childrens Memories ; as *St. Chrysostom* has done one very finely to this purpose in his little Tract of Education, viz. the Murder of *Abel* ; and this is the Translation, and thus he would have it told.

Once upon a Time at the beginning, a Father had Two Sons : The Elder of them was a Husbandman, and Sow'd Seed in his Ground ;

Ground; and the Younger a Shepherd, that used to lead out his Flocks of Sheep upon the Downs, and among the Thickets, and under the Shady Trees in the Heat of the Day.

Now on a certain Time they went both to Serve God, and the Shepherd taking the very best Lamb of all his Flock, Offer'd it up for a Sacrifice. But the Elder Brother did not behave himself so, but out he goes, and cunningly reserving to himself the best and first Fruits of his Labour, he Offers the worst to God, which made his Offering slighted, so that God had no Regard to it, as he had to his Brothers. For the Shepherd having presented to God the Firstling and Prime of all his Lambs, there came presently Fire down from Heaven, and snatched up all that lay upon the Altar. But as for his Elder Brothers it lay still upon the Ground, just as it is with the Stewards and Bayliffs over our Farms, when they come to bring their Fruits or Presents, one of them shall be Honour'd by his Master, and taken into the House, and the other shall Stand without Doors and no Body minds him.

The Elder Brother seeing this, that he was so despised, becomes very Dejected, his Countenance Alters, and he Walks out in a very Melancholy Posture. Then said God to him, what makes thee so sad? Don't you Remember what your Offering was,
the

the very refuse of all? And what have you now to Complain of? If you had done well, you had been accepted as well as your Brother; but since you have done so ill by me, and your Heart is so Wicked, what can you Expect, but Sin will lye at your Door? to all this he having nothing to say, held his Peace and answer'd not a Word.

But a little after this, Meeting with his Younger Brother, Come, says he to him, let us Walk out together into the Fields. And when they were there, he took him Treacherously at a Disadvantage, like a Coward, and being Stronger than he, he Kills his Poor Brother, and Thought he had done it so Privately that no Body would have known it: But God saw him, (for nothing can be hid from God,) and came to him all of a Sudden and Askt him where is thy Brother? What can I tell? (said the Wicked Clown,) am I my Brothers Keeper? Then answer'd God to him in a Doleful and Angry Voice. Behold, thy Brothers Blood cryes to me from the Earth; and Vengeance shall Pursue thee for this Bloody Deed all thy Life Long.

And now what follow'd? Why, God took the Soul of the Younger up with him into Heaven, and he being Dead, Lives for ever. But as for the Murderer, tho' he Lived many Years after, yet his Life was all Uncomfortable, continually in Fear and Terror of Mind, being Punisht with

Innu-

Innumerable Evils every Day, as as Child that is Ready to be Whipp'd, Stands Trembling and Perplex'd before his Angry Master, not knowing what to do. So Lived this Wicked Man all his Life-time after he had thus Offended God.

5. That Notice be particularly taken of the great Monuments of Antiquity, remaining for many Ages in Commemoration of these Wonderful Works of God, and of the Time when they were done, such as the Solemn Days and Feasts among the *Jews*, the Sabbath Day, the Passover, *Pentecost*, &c. and the like among Christians, as the Lords Day, *Christmas*, *Easter*, &c. Or the Distinguishing Ceremonies of both, as Circumcision, the Priesthood, Baptism, &c. Or the Ruins of Structures Erected upon these Occasions, as of the Ark in *Armenia*, which all Histories Mention and were to be seen not long Since: Of the Stones at *Gilgal*, of Christ's Sepulcher at *Jerusalem*, &c. well known to remain still in Being.

To

To these may be added an Account or Geographical Description of the Cities and Places where the Prophets, Christ and his Apostles, Abode, Preached, and Suffer'd.

6. That the Books of the Old Testament and of the New, the Names and Authors of each, be known distinctly, together with the Times and Occasions of their Writing, and the Coherence and Harmony there is between them, the Antiquity of the Books of *Moses*, and the Authority of them all. And here the Characters of the several Prophets and Apostles may be fairly given, so as to shew their Wisdom, Virtue and Inspiration, and how Worthy they are of Credit, since God was Pleas'd so to Manifest his Power, and to Declare his Word by them.

7. That the Principal of the Moral Laws, especially the Ten Commandments be pointed out, and at the same time the Majesty
of

of God be Represented as Glorious and Awful as may be, that so while they are Convinced of the Manifestation of his exceeding Power and Glory in delivering them, they may even Tremble at his Word, and be Obedient to it.

8. That the Promises concerning the Messiah, with the Characters given of him in the Old Testament, as also all other Promises and Threatnings of God throughout the Bible, be committed to their Memories by Degrees, with such Wise Observations as may Influence Youth with the Belief and Love of Christ, and with the Fear of God's Judgments.

9. That the Songs of the People of God, as they are Recorded in the Book of *Psalms* and elsewhere, and the Occasion of their Composure be shewn them with Pleasure, and given them to Repeat by Heart either in Prose or Verse, that so they may have them
ready

ready to Say or to Sing through the whole Course of their Lives, and by them be put in Mind of what Wonderful things God has done in former Ages.

10. That Christ's coming in the Flesh be Distinguish'd with Peculiar Remarks ; that the Time he came, may appear the most Happy and Wonderful for Mankind that ever was; and therefore of the greatest Importance for them to be well acquainted with the several Particulars that ought to be observed in that Blessed Age of the World.

In this Respect Twelve things are to be Consider'd.

1. The Excellency of his Person, *which should be Described according to the Prophecies of him in the Old Testament, and the lively Characters given of him in the New, as to his Divinity, Mediatorship, Authority and Love, &c.*

2. All

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2. All the Circumstances of his Incarnation and Birth, *which may easily be digested into order of Time, out of St. Matthew and St. Luke's Gospels, including what passed from the Angel's appearing to Zacharias, till Joseph's Return out of Egypt to Nazareth.*

3. The Example he has given us in his Blessed Life of all Divine Virtues, and especially of the most profound Humility, to the greatest Perfection, to be traced out thro' all his Actions and Sufferings, for our Admiration, as he was without Sin, and for our Imitation, as far as it is within the Reach of our most pressing Endeavors.

4. The famous Miracles he wrought, in curing all manner of Diseases, in casting out Devils, in giving Sight to the blind, raising the dead to Life, calming the Winds and Seas, and feeding several Thousands with a few Loaves, &c. These they must be directed to in the Gospel, spells,

spels, and to treasure them up in their Memories, and at the same time shown, what Testimony they give to the Truth of his being the Messiah the Son of God.

5. His Heavenly Doctrine, which being set in a good Light, the great and noble Truths he spake, as never Man spake, will plainly appear from his Sentences, his Discourses, his Parables, his Questions and his Answers, wherein the necessity of Repentance, of Regeneration, of Self-denial, of Meekness and Humility, of Love and Perfection are so wisely insisted on: They must learn them therefore by heart, and then be convinc'd, that all the Disciples of Jesus are concern'd to know and to practice these Divine Lessons, as they hope to enter into the Kingdom of God.

In treating of this Subject, especial regard is to be had to his Doctrine about Prayer: Thus the Prayer Our Saviour Christ taught his Disciples,
and

and what is said elsewhere in Scripture about this Divine Exercise, either by himself, his Prophets or Apostles, is to be particularly explained; that so Children, at the same time they learn the Form, may be sensible what it is to pray aright.

As 1. Who is the great and sole Object of Prayer, to whom they approach and present themselves when they Pray; the Holy, Glorious, and Merciful God.

2. How they are to prepare themselves for it with pure Thoughts and Affections, with Humility and Resignation to the Will of God.

3. As to the Nature of Prayer, that it consists of fervent and humble Desires of the Soul after God.

4. Of the Mediation of Jesus Christ, by whom alone we can come to God.

5. What must be the Subject of Prayer.

1. Praise of God's Excellency, or Thanks for his Mercies.

2 Con-

2. *Confession of Sin.*

3. *Petitions for things we want.*

4. *Intercessions in behalf of others.*

6. *His Prophecies of things to come, relating to his Disciples, his Death and Passion, his Resurrection, and the Coming of the Holy Ghost, the Destruction of the Jews, and the Conversion of the Gentiles, and his second Appearance to judge the World, and to reign over his Saints, which as they are pointed out to them, they may be told what are fulfilled ; to certify the Truth of his Prophetick Spirit, and what remain to be Accomplish'd.*

7. *The several Sufferings of Christ in the Flesh, either from the Devil or Man, especially all the Passages immediatly before, at, and after his Death, which should be drawn out in order of time from the four Gospels, and thence be shown the Malice of the Jews, &c. the Innocence, Meekness, and Patience of the Crucify'd Jesus, and the Merits of*

of his Sacrifice in the sight of God.

Here likewise will fall in to be observed, his Institution of the Sacrament of the Lord's Supper, with the chief Circumstances of it, and our Saviour's Command for the perpetual Celebration of it in Remembrance of his Death.

8. His Resurrection from the Dead; the Evidences whereof ought to be gathered and stated from all that is written of it in the Gospels, the Acts and the Epistles; and thence be inferr'd the Reason we have to believe the Resurrection of the Body.

9. His Ascension into Heaven, which should be proved after the same manner, and the Advantages declared, which all the World, and Christians in particular have by it, from his everlasting Priesthood, Mediation and Intercession for us at the Right-hand of God.

Here occasion may be taken to explain the Sacrament of Baptism, from Christ's Command to his Apo-

stles immediately before his Ascension, to Baptize (as well as to Teach) all Nations in the Name of the Father, the Son, and the Holy Ghost.

10. The Power of his Holy Spirit, which according to his Promise he sent upon his Disciples at the day of Pentecost, about 10 days after his Ascension; which may be demonstrated by the supernatural Operations and Effects it had upon them, by enabling them (who were poor and illiterate Persons) to speak divers Languages, to heal all manner of Diseases, to cast out Devils, to foretell things to come, to preach boldly among many Adversaries, and to convert Thousands at a time.

11. The Progress of his Religion, to the eternal Glory of the suffering Jesus its Author, as it appears not only from antient History, but visibly now before all Mens Eyes at this Day, by the Establishment and Spreading of the Gospel almost every where in the World, notwithstanding

withstanding the Ignorance, Malice and Wickedness of Mankind in its Primitive Age, and their Opposition and Persecution of it for many Ages after in the most outrageous and barbarous manner ; tho' the means that were used by his Appointment for the propagating thereof, were no force of Arms, no oppression of Conscience, only the Preaching of simple and honest Men, the Truths of Christ, that they had been Eye and Ear-witnesses of, proving 'em divine by working of Miracles, and suffering for their sakes, all manner of Torments, Reproaches, and even Death itself.

12. The Apostacy and Corruption of Christians, which began soon after the publishing the Gospel, and has increased ever since, till it has become even like Midnight darkness, such as is easily felt and discern'd by an Enlightned Spirit. Such an one therefore ought to instruct his Family accordingly, not

only to shun the Errors of the Romish Doctrine, and much more the dark Reasons of Socinians, Deists, and Atheists ; but to beware even of the Lives and Principles of those that profess pure Christianity among all Sects and Parties : Such Parents will see the Vanity of the Education generally in use, the Folly of learning Languages for a Trade, and the Absurdity of Heathen Authors being taught Children that are entred into the Christian Covenant, and therefore will so order it, that those under their Care, shall employ their precious Time much better in acquainting themselves with the History of God's Works, with the Excellency of Christ Jesus, and with the Way of Salvation, which is only to be found in the sincere Practice of his Religion ; that so, when they come to Maturity of Age, they may be entirely satisfied and settled in the Truths they have learn'd, and may avoid all the Snares of corrupt Conversation ;

versation; and especially of the Stage, where so many unwary Souls have been caught and ruin'd.

In this Method it will be very easy as you go along, to satisfy Children with Pleasure in the understanding of their Baptismal Covenant, and their Obligations to perform it, in the several Articles of their Faith, in their Duty to God and their Neighbor, and in the Nature of Prayer, and the Two Sacraments; so that coming to be Confirm'd, with some Measures of this Knowledge, they will be able to give a sensible Answer to any Question that is proper to be ask'd 'em at that Time, considering their respective Age.

Hence also occasion may be taken to shew the growing and ingenious Youth, the Rise, Glory, and Declension of the Four Monarchies, together with the eminent Men, whether Generals, Historians, Poets or Philosophers

that lived in those Ages: But more especially the History of the Church of God at large, and the great Men that have been of it, whether Patriarchs, Prophets, Apostles or Primitive Fathers; the great Calamities and Dispersion of the *Jews*, the Purity and Prosperity of the *Asian* Churches, the 10 Persecutions, the noble Example of the Martyrs and Confessors, the Kings and Queens that have been the Nursing Fathers and Nursing Mothers of it, and the infamous Apostates and Hereticks that have been the Spoilers of it.

Here you have good Grounds if you please, to speak of the particular Errors of the Church of *Rome*, and the happy Beginning and Progress of the Reformation, the several Martyrs that have suffer'd upon that Account, and the bloody Wars and Massacres that the Papists have been engag'd in upon pretence of Religion.

And

And lastly, the great Mercies and Providences that God has vouchsafed to this Nation, should be collected, particularly in continuing the Light of the Gospel among us, in raising up Instruments to stop the Current of Vice, and in providing so liberally for the Education of poor Children.

Some such Method as this, seems to be the true Way of bringing Men to a Sense and Love of Religion: For when they come thus to see the noble Foundations, the Excellency of the Fabrick it self, the wise Master-Builders of it, and the Glory of its Author shining thro' it ; and all this in a fair View, they cannot then deny their own Reason, and say, that this was only the Contrivance of designing Men ; since it will altogether appear a Divine Work, having Truth for its Basis, Solid Virtue for its Superstructure, the Divine Spirit for its Cement and Support, and God

for its Original: And therefore the Shame and Fear of professing it, that accompany the Ignorant, will fly from those who are establish'd in this Knowledge.

Thus, Truth being received in the Love of it, according to its genuine Strength and Purity, will soon advance a Man above the Pleasures of Wine, the Fear of Great Men, or the Love of Woman's Beauty, so that these Idols, so much adored in the World, will be forced to fall down to the Man, that thus has found God in Spirit and Truth.

Adver-

*Advertisements to Parents and others,
in following the Method Proposed.*

IT is not to be supposed that things of a Divine and Spiritual Nature should be understood in a little time, or imprinted in the Minds of Children at once.

God our Creator, who is so infinitely above us, is but little to be apprehended even by Men of the largest Capacities, and that not without much Study and Contemplation.

The best and wisest Way, to know any thing of God, is by the Revelation that he has made of himself by his Works, and by his Word.

Thus by the things of Nature we are raised up, as it were by Steps, to see and admire the Glory, Wisdom, and Power of the Almighty.

And by his Word we have the History of his wonderful Works in all Ages, which truly consider'd, will give us the most noble and awful Thoughts of the great God.

The Contents of the Bible being short and soon look'd over, will with little Study help to furnish the Mind with a general Idea of Sacred History.

The chief thing to be aim'd at, is the Sense of God, which the more Spiritual and Humble it grows, the more Wisdom and

Understanding it will give us in the Application of the Scriptures.

God being the only proper Object of the Soul, there is nothing it will delight so much in, when once the Veil is removed, and his Beauty and Glory display'd before it.

With this Key the Understanding of Children being unlock'd, it is incredible what their Thirst will be after Divine Knowledge.

What can more naturally imprint upon the Soul a Sense of the Divine Being, than the Consideration of his Works? As our Respect for a Prince we never saw, grows by the Knowledge we have of his great Actions.

The Character of a Man is best seen by the Tenour of his Life; and the Glory of the Omnipotent shines out thro' all the Ages of the World.

The Condescensions of great Persons are generally talk'd of and admired: How much more should the Humiliations of the Son of God!

The more any one does and suffers for another, the more perfect is his Love. Oh! How much has Christ done and suffer'd for every one!

Sinners love those that love them: How dear then should the Doings, the Sayings, and the Sufferings of Jesus Christ the true Lover

Lover of Souls, be to all the sinful Race of Mankind?

The Love of Home, and Delight in the Blessings of Children, will make all other Company very indifferent, if not a Burthen.

Those that can abridge their Diversions, forbear Publick Houses in the Evening, and take Pleasure in Sanctifying the Lord's Day, will have time enough to improve themselves and Families in the Method Proposed.

The Precious Time that is here mispent, being irrecoverable, will be matter of Eternal Sorrow.

O Eternity! Eternity! How wrecking will the Reflexions of the Conscience be upon a Soul sensible of the Loss of Time, when there is no Recovery of it!

O the Cries of Children and Servants at the last Day, against their Parents and Masters, for leaving their Families and consorting with Whores and Drunkards.

The greatest Wisdom sure is to improve the present Opportunity, and to shake off ill Company betimes, which otherwise will bring Men into the Company of Devils and Damned Spirits.

Let none be negligent or discouraged upon account of their Ignorance, since all that ask Wisdom of God, are promised to have it liberally given 'em, and not to be upbraided for the Want of it.

If any Man thinks he knows enough, and yet is unacquainted with the Works of God,

God, he knows nothing yet as he ought to know.

To be knowing and not Communicative is hiding the Talent in a Napkin, to which the Punishment of the Wicked and Slothful Servant is Threatned.

He that Lends, to Receive as much again with Interest, is Paid for his Pains, and has a Reward in this Life; but he that freely Communicates Wisdom to his Children and Family, shall Receive an Eternal Reward.

It is a Shame for a Man to Teach and Ask Children an Account of what he does not Understand; nevertheless every Man by Teaching others, Improves himself.

It is Wonderful how quick Children are at discovering want of Knowledge in their Teachers; therefore beware they don't Despise you for want of Pains in Preparation.

Education must be Constantly Pursued or else the Labour is Lost; yet sparing and intervals are Prudent: Especially if Conceit be Apprehended in Children, or Knowledge of things not well fixt in Parents.

Parents must seem always to their Children, to have a vast fund of Knowledge, in the things they Pretend to Teach, and to have a Reserve still of something more Extraordinary against the next Opportunity.

Take

Take more Delight to hear a Word from a Child spoke sensibly, than a whole Passage said by Rote like a *Parrot* ; for the first is a sign of Digestion, the other may be only the Effect of Vapours.

The Memory is little to be Regarded in Comparison with the Sense. For the Understanding, when it Embraces the Truth with full Evidence, retains it ; without which the Memory soon looses all, or if it be only in the Imagination, it is Proud.

The Continual dropping of Rain off a spout hollows the hardest Stone, and the repetition of Instruction with Patience, and Perseverance makes Impression by Degrees upon the most insensible Soul.

A little at a time repeated with Affection and Understanding, is much better received by a Child than a great deal of talk with an Affected Tone.

The things here proposed to be Taught, are better to be deliver'd out by Word of Mouth from the Parents, than given Children to get by Heart, for the Pains you take in doing so, will make them the more valued and understood.

The Catechisms Composed by way of Question and Answer, are too apt to make both Parents and Children Idle, and at best to rest in the bare Remembrance ; whereas this way the Parent can never talk to the Child, nor the Child Answer the Parent ;
without

without a Mutual enlarging their Sense of the Matter every Time.

The Practice of these little Lessons with Diligence, will be an Introduction to greater Treasures of Divine Wisdom; but he that Despises little things, shall fall by little and little.

How reasonable is it that God who has given us our beings, should receive Glory and Honour in every thing we do! How Worthy is he to be the Beginning and End of all our Labour!

What Pains do Statuaries take to Perfect a Lifeless Image! And how many lovely Images of God do Men neglect and suffer to Perish.

What Beautiful Souls are in the Possession of some Parents? and how deformed do they Grow by Conformity to the World!

It is a Noble Enterprize for a Man dayly to Improve himself in Knowledge and Virtue, which Respect to the good of his Family and Neighbourhood.

Whenever you talk of these Sacred Truths, speak always seriously and with earnestness, that Children may Apprehend both by your Countenance and Actions, that they are things of the Highest Importance.

If you can but tell how to Work up the Tender Soul, to a Sincere Belief and Admiration of what you say, concerning these great things of God, you will be able to
Conquer

Conquer many Difficulties in the Tempers of Children.

Any Man by the Contents of the Chapters, with an Ordinary Degree of Sense will easily find out, the several Miracles, Parables, and Discourses of Jesus Christ, and the Circumstances of his Birth, Death, Resurrection, &c. Referr'd to in this Method, and as readily know how to Suit every thing with the several Heads Proposed, and therefore will not be at a loss, what a Child is to Learn and how to Proceed.

You must always think and tell them what a Fine Passage or what a Famous Story you are going to look out of any Part of the Bible; and this will Whet their Appetites, and make every thing Mindes and Learnt with Attention.

He that has the Faculty of Gaining once the Affections by a Pleasant way of Telling the Story, or of explaining a Passage to them, will get Ground every Day upon their Understandings, and Engage them in otherwise insuperable Difficulties.

The greatest Punishment to an Ingenious Mind is to be debarr'd Opportunities of Knowledge, therefore Threatnings of this sort serve better to draw the Attention then Fear of the Rod.

Let the Pleasure you Administer in Teaching these Divine Lessons be used as an Argument to Vertuous Actions, which if
negle-

neglected, let your Displeasure be shewn by withdrawing the Instruction.

Never Read your own Duty to your Family, but as soon as you are Convinc'd of it, Pray to God for Wisdom, and set about doing it the best you are Able.

First overcome your own Passions, and then your Authority and Correction will be of great use upon Occasion. But the best Government is always mixt with Love, which at the same time it Subjects the Will, it Raises the Heart, it Awes the Passions, and yet draws the Affections: O Blessed Mystery, Happy is the Man that has Found out the Secret of Reconciling his Authority and Love together.

Sense is the thing here Recommended to be Taught, even the Sense of God and of his Glorious Works. Not the Learned Languages or Heathen Authors, but the Science of Heaven & the Language of the Saints.

This is Wisdom: Very Different indeed from the Wisdom of this World; which being Foolishness with God, a wise Man will know which to Prefer.

Oh! the many Evils, that the Love of Mony is the Root of, which makes Men Prefer the Body before the Soul, Time to Eternity, and Bags of Earth before a Treasure in Heaven.

The more the Faculties and Powers of the Soul are Replenish'd with the Sense of God, the more Perfect and entirely Happy will a Man be in himself. The

The Knowledge of Humane Affairs may Puff the Soul up with great Thoughts of itself, and Leave it Empty of God and Real Goodness ; but the least Spark of the Divine Nature Blown up, Enlightens, Envigors, and Ennobles the Capacity.

Moral Virtues and good Manners, may make Men Amiable one to another ; but it is only a Sense of the Divine Majesty that Purifies the Heart, and Produces True Humility, which Effectually Recommends us to God.

It is Strange in a Christian Country, that Heathen Authors should be so Familiarly in the Hands of Youth, and their Minds so unacquainted with the Truths of their Religion.

The Pretious Time that is Spent in Remembering hard Words and Languages, that are never to be used, would be sure much better Employed in digesting and retaining the Sacred History, that will never fail being of great Advantage.

The Pains that is taken to make Children Perse a Latin Grammar, would serve very Excellently to Inform them how to Speak the Language of the Scriptures, and to give a Reason of the Faith they Profess.

Complain no longer of bad Servants, if you take no care to Instruct your Family in their Duty to God : But rather find Fault with your Self, that you have so long neglected doing your Masters Will.

What

What the Lord God of *Israel* said once,
is an Eternal Truth; And Worthy to be
Consider'd by all that are in Honour and
Authority among Men.

1 Sam. 2. 30. *Them that honour
me, I will honour; and they that despise
me, shall be lightly esteemed.*

Now to the King Eternal, Immortal,
Invisible, the only Wise God, be Honour
and Glory for ever and ever, *Amen.*

*Acts of Eaith and Prayers, relating
to the Sacred History.*

O God, we have Heard with our
Ears, and our Fathers have
Told us, what thou hast done in Times
of Old.

Thou hast given us the clearest Evidence
of thy Eternal Power and Godhead, both
in thy standing Works of Creation and
Providence, and in the Antient Writings
of thy Inspiration.

Thou art a God indeed that hidest thy
self from Mortal View, because no Man
could See thy Face and Live, Nevertheless
thou

thou Revealest thy self to those that seek thee in thy Works and in thy Word.

Through all thy Creatures I see thee even behind the Vail, most Excellent in Power, Wisdom and Loving Kindness; and therefore I believe in thee my Creator, I stand in Awe of thy Majesty, I Admire thy Goodness, and from my Heart I think it most reasonable for me to say.

Thou art Worthy O Lord to Receive Glory, and Honour, and Power; for thou hast Created all things, and for thy Pleasure they are and were Created.

Great and Marvellous are thy Works Lord God Almighty.

I believe thee alone to be the Author of my Being, Life and Motion, enduing me with the Powers and Faculties of a Rational Creature, and making me after thy most Blessed Image.

All Thanks and Praise I give thee from my Soul O God.

I believe O God the Revelation thou hast made of thy Self, our Supreme good, and of the way for Mankind to Attain Eternal Happiness.

Blessed be thy Holy Name that I Live in the Light of thy Word, and that thy Gospel Shines so Bright among us. O how Excellent, how Joyful, is the glad Tydings.

My Heart Leaps for Joy to think of thy Love: And therefore in my Songs will I Praise thee, O God my God.

O

O that thou wouldst be Pleased to Open the Eyes of my Understanding, that I may see more and more of the Wondrous things that are Written in thy Law.

I believe what is there Written, that by the Word of the Lord, both the Heavens and the Earth was made, and all the Host of them, by the Breath of his Mouth.

I believe also O Holy Lord God, the Fall of our first Parents into Sin, and the Corruption and Misery of all their Posterity, whereof I a Wretched Sinner am one.

But I believe and rejoyce to Remember thy Mercy, in thy Promises soon after of the Messiah, the Saviour of Mankind.

O Love unspeakable, as the Sinners Misfortune without it.

Let me for ever Love these first Councils of thy Love, and long for the fulfilling of them in the Salvation of many Sinners, and of my own Soul in Particular.

I believe, O Just God, thy Judgments upon the Old World, in Drowning all in it with an Universal Flood of Waters; saving only *Noah* and his Family.

O that I may always Fear to Offend thee, that I may never fall under the Power of thy Wrath.

After all this, How great did thy Goodness Appear in the Happy Foundation of thy Church, and in the exceeding Riches of thy Promises to *Abraham* and his Posterity.

O Bestow upon me I beseech thee O most gracious God, the Gift of Faith, teach me to exercise it, and help me to increase it, that I may become one of the true Spiritual Children of *Abraham*.

I believe, O great God, thy Wonders in *Egypt*. when thou deliveredst thy People *Israel* from their Oppressors.

How tender was thy Care and thy Providence when thou leddest them like a Flock of Sheep thro' the terrible Wilderness, by the Hand of *Moses* and *Aaron*.

How excellent was thy loving Kindness O God, when thou gavest them the Possession of the Land of *Canaan*, a Land flowing with Milk and Honey !

O merciful and faithful Pastor ! Look down upon me here in this Veil of Misery, under the Bondage of Corruption, deliver me into the glorious Liberty of thy Children, guide me by thy Counsel, and after that receive me to Glory.

I believe O God the Honour thou raisedst thy People to in the Reigns of *David* and *Solomon*, whom thou appointedst to build thee a Temple to dwell in, which was the Wonder of the World.

O that my Heart was so prepared and sanctified by thy Spirit, that it might become a Holy Temple acceptable to thee thro' Jesus Christ.

I believe O Just and Righteous God, that thou didst suffer thy People for their manifold

manifold Sins and Transgressions, to fall before their Enemies, to be carried away Captive into *Babylon*, and thy Temple and their City *Jerusalem* to be destroyed.

And I believe that after 70 Years Slavery, thou didst consider their Affliction, and causedst them to return into their own Land, to rebuild the Second Temple and the Walls of *Jerusalem*.

Oh how my Flesh trembles for fear of thee! and I am afraid of thy Judgments.

What will become of me miserable Sinner! If God spared not his own People.

Yet as thou O Merciful God heardst their Cry, and helped them, so now I beseech thee, hear my Prayer, and be merciful to me a Sinner.

O do thou translate me out of the Kingdom of *Satan*, into the Kingdom of thy Dear Son.

For I believe O Holy Father, that in the fulness of Time, thy Blessed Son was manifest on the Earth, to destroy the Works of the Devil.

I believe the Excellency of his Person, and that all the Characters given of the *Messiah* by the Prophets, were perfectly fulfilled in Jesus Christ; and therefore I delight to think of his Name.

I believe him to be thy only begotten Son, and our alone Mediator: I admire his Condescension and Love, and I willingly submit to his Authority.

I believe all the Circumstances of his Incarnation and Birth, as they are related by thy Evangelists, and I am amazed at these first steps of his Humiliation.

O the charming Graces of his growing Youth, which rendred him so lovely in the sight of God and Man.

O my God ! May the first and all the Years of my Life be imploy'd to thy Glory and in doing thy Will, O my Creator and Redeemer !

I believe and admire the fulness of thy Grace, and the Perfection of thy Virtues, and especially the mighty force of thy Love, and the depth of thy Humility.

O Blessed Life ! the true Light of the World, Be thou the great Example for me to follow, that I may never go astray or walk in Darknes.

O *Messiah* my Saviour ! I believe the famous Miracles which thou hast wrought, whereby thou hast fully declared thy self to be the Son of God with Power.

O never suffer me to doubt of thy Glory and thy Divinity, tho' cloathed with Human Flesh, but let thy Spirit of Truth bring those Instances of thy Power to mind, that I may always hold fast the Truth and adore thy Majesty

I believe O Holy Jesus the heavenly Doctrine, and the gracious Words which proceeded out of thy Mouth, and that there is
no

no other Way to Salvation, than that which thou hast taught us in thy Gospel.

O how sweet are thy Words unto my Taste, yea, sweeter than Hony unto my Mouth !

O what Grace ! What Wisdom was poured out upon thy Lips O Lord of Life and Glory ! when thou spakest (as never Man spake) from the abundance of thy most pure and graceful Heart !

O let me always sit at thy Feer, and hear those Words of Life and Love, till they have changed my Heart unto thy Blessed Image, O Holy Jesus ! even by the Operations of thy powerful Spirit.

I believe, O Beloved Son, the fulness and perfection of thy Knowledge, both as to things past, and things to come ; and that therefore the Prophecies, thou hast spoken, either have been, or shall be all fulfilled.

Thus the dreadful Calamities which thou didst foretel should come upon the *Jewish* Nation for crucifying thee the Lord of Life, followed soon upon that ungrateful and barbarous People, who have ever since been scatter'd into all Countries, the standing Monuments of thy Justice.

And I believe that thou O Lord Jesus Christ art to be the Judge of all Men, and wilt come again, as thou hast declared, in the Glory of thy Father, with all thy Holy Angels, to render to every Man according to his Deeds.

O

O that I may always keep that great day in mind, with a firm belief of the Power and Glory thou wilt be revealed from Heaven with: That so I may be found at thy Coming, among the faithful Servants, doing my Master's Will.

I believe, O amazing Love! thy many and bitter Sufferings here on Earth, out of pure Charity to the Souls of Men.

But, O the Depth of thy Humiliation! O thou Equal of God! Not only taking upon thee the form of a Servant in Human Nature, but also in humbling thy self to Death, even to the Death of the Cross, for us miserable Sinners!

Who can express the force of thy Love, or dive into the depths of this Mystery? O Crucified Jesus! It is beyond the Tongue of Men or Angels to declare.

O teach me by the bearing of thy Cross, to know the Fellowship of thy Sufferings; and let the Center of all my Knowledge and Experience be Jesus Christ, and him Crucified.

I believe, O Mighty Lord, that according to the Scripture, thou didst rise again from the dead, and didst shew thy self alive after thy Resurrection, before many Eye-witnesses.

And I believe, O thou Eternal Fountain of Life and Light! That after Forty Days tarrying on the Earth, for the Comfort and Confirmation of thy Disciples, as well as

for our Justification: Thou didst ascend up visibly in their Presence to Heaven, a Cloud receiving thy Sacred Body out of their Sight.

I believe, O Triumphant and Glorious Lord ! That thou wast exalted to the Right Hand of the Throne of the Majesty on high, Angels and Principalities, and all Powers in Heaven and Earth being made subject unto thee.

I believe, O Lord Jesus ! that to declare the Truth of thy glorious Exaltation, and to make good thy Promise to thy Disciples, thou didst on the following Day of *Pentecost* send down the Power of thy Holy Spirit among 'em, enabling them to speak divers Languages, to heal all manner of Diseases, and to convert Thousands by the Preaching of thy Gospel.

Glory be to thee O Holy Jesus, who didst thus remember thy poor Creature Man, when he was in the low Estate of Sin and Misery, and didst relieve him by thy Spirit, and raise him to a Participation of thy Divine Nature.

Glory be to thee O Son of God for thus manifesting thy Power, and spreading thy Gospel and thy Kingdom here in the World, where *Satan* had so long exercised his Tyranny.

Blessed be thy Name, O Son of Righteousness, that the Light of thy Gospel has reached even to us, and that thy Blessed Spirit

Spirit is yet present, to regenerate and sanctify all those that are willing to open their Eyes, and turn from Darkness to Light, and from the Power of Satan unto God.

But we must confess, O most Gracious Lord, that notwithstanding all the Evidences of thy exceeding Love to Mankind, there are but very little Returns of Love made by those who bear thy Name and hear thy Word, How few are they that know thee or love thee!

Alas! O Lord, the Corruptions of the Christian World are grown exceeding great: They are all gone out of the Way, they are altogether become filthy, there is none that doth good.

O Christ, look down in Compassion upon us, and help us, stir up a Spirit of Reformation among us, and let all Orders of Men consider their holy Profession, and walk according to it.

More especially, O good God, the Father of Mercies, we entreat thee to turn the Hearts of the Fathers to their Children, that they may instruct their little ones in the Knowledge of thy Truth, that by their Mouths thy Praise may be perfected, when their single Eyes shall be opened, to see the Wonders of thy Power, and of thy Love, which thou hast done in Ages past.

Let the People praise thee O God, yes, let all the People praise thee.

Let *Jews* and *Gentiles* praise thee with one
Heart, and with one Voice.

Young Men and Maidens, Old Men and
Children, praise the Name of the Lord,
for his Name only is excellent, and his
Praise above Heaven and Earth.

*Hymns in Praise of the Divine Being,
Persons, and Attributes.*

I. H Y M N.

A Call to all Creatures to Praise God.

O Earth, Seas, Air, and Heav'ns above,
And in you ev'ry thing
Unite in one Harmonious Quire,
A Sacred Song to sing;

To th' Holy, Holy, Holy One
Eternal Deity,

To Father, Son, and Spirit sing
Glory, Glory, Glory.

Tune first you bright Inhabitants
From your serene Abode,

Ye Cherubims, and Seraphims,
Angels, and Saints of God.

Ye know the wondrous Mysteries,
The Glory, Beauty, Power
Of the Almighty One, whom you
So love, and so adore.

Help

Help O Eternal Spirit of God,
 Enlighten at thy Fire
 Our Hearts with Wisdom, teach our Tongues
 Th' utterance of our Desire.

Disperse those Shades and Mists which round
 Obscure the Blessed Sight
 Of that Transcendent Lovely Face,
 Which would all Hearts delight.

That in the Shine of his bright Rays,
 Contemplating his Glory,
 We may of all his Wonders give
 A charming Inventory.

Such as may rowse th' awak'ned World,
 And make Men turn their Eyes,
 To view the Beauties of thy Grace,
 And leave their Vanities.

O how my Heart begins to melt
 Into Seraphick frame,
 Now I have fix'd my Thoughts on God,
 My Spirit's all in flame.

Ye Cherubs then your Voices raise,
 Archangels Trumpets blow,
 Ye *Sion* Saints your Harp strings strike,
 And Thunders roar below.

Thus Thunders, Trumpets, Voices, Harps,
 All in one Comfort joyn,

[74]

To fill the World with Harmony,
Wonderful and Divine.

To th' Holy, Holy, Holy One
God manifest in Three,
To Father, Son, and Spirit give
Glory, Glory, Glory.

Let ev'ry Creature sing this Song,
Each in his order say

*Hallelujah ! Hallelujah !
Hosannah ! Hosannah !*

II. H Y M N.

To God the Father.

THOU O Eternal Father art
Most worthy of all Praise,
Let all thy Creatures ev'ry where
To thee their Spirits raise.

For thou hast for thy Pleasure Lord,
Created ev'ry thing.
From thee they were, by thee they have
Life, Motion, and Being.

Glory to thee O Holy One
Eternal Deity,
Who was, who is, th' Almighty God,
And so will ever be.

III. HYMN.

To the Son of God.

Worthy is Jesus Christ the Lamb,
And Blessed Son of God,
Honour and Glory to receive
From each Creatures abode.

Wisdom and Riches, Power also
To thee of right belong,
And therefore Blessing is thy due,
From every Heart and Tongue.

Glory to thee Meek Lamb of God,
Who for our Sins was slain,
And our Redemption from the Curse,
Didst by thy Death obtain.

Thy precious Blood sufficient is
To cleanse each sinful one
That comes to thee, of any Tribe,
Country, or Nation.

Then let all Glory and Pow'r return
Back to the Sacred Throne,
Whence it all comes, even to God,
And Christ his Only Son.

IV. HYMN

In Praise of God's Attributes.

O Come behold how wonderful
In all his Works God is,
How glorious ! how wise ! how good !
And full of perfect Bliss.

Awake my Soul, arise and look
Thro' the best Earthly Things,
To God the Center of all good,
The Spring from whence all springs.

The Thoughts and Counsels of the wise
Derive their streams from thee,
And shew the depths of Wisdom hid
In the Divinity.

The greater and the lesser Lights
That shine by Day and Night,
Declare the Glories of thy Face,
Which does all Heaven delight.

When thou from *Sion* dost appear,
Thy Beauty to display,
How ravish'd are our Minds to see
By so Divine a Ray.

By thee all live and Motion have,
All Nature's mov'd by thee,

Hereby

Hereby we know Eternal Life
Flows from the Deity.

How pure's the Water, clear the Sky,
Thro' these we somewhat see
Of th' Holy God, before whose Face
The very Heavens flee.

The Will we have to choose the Good,
Or Evil to refuse,
Shews forth thy good and perfect Will
Towards thy self and us.

The Good we wou'd, we know not how
To do or to attain,
Without thee we can nothing do,
By thee we all things can.

All Pow'r belongs to thee O God,
In Heav'n, in Earth and Seas,
To execute as quick as Thought,
Thy Pleasure all with ease.

Thou only the free Agent art
By none to be confin'd,
Our Liberty is all from thee,
In Body, State and Mind.

He that impartial Justice deals
Truly and faithfully,
Resembles th' Image of the Judge
That tries in Equity.

Thou

Thou know'st the Merits of each Cause,
And hast in all regard
To Truth, thy standing Measure for
Punishment or Reward.

But O the Blessed Harmony
Of all thy Attributes !
O God of Peace and Unity !
How one with th' other suits.

All's Discord here, all's weak and wants
Some have a little share,
Thou hast all fully ; yet to all
Still hast enough to spare.

O perfect Love, supremely good,
In whom all Good conspires,
Be thou the Object of my Love,
And of my best Desires.

V. H Y M N.

To the Honour of Jesus Christ.

O God the Son ! How glorious has
Thy Name throughout all Ages
As yesterday, thou art to day (shone,
The same Christ Jesus, ever One.

Thou hast thy Fathers Image born
Expressly and most perfectly,
And shewn how great, how wise, how good
Is the Eternal Deity.

If

If veil'd thy Face so beauteous look'd,
 The Word in Flesh so lovely was,
 How Ravishing's thy Presence then
 In Heav'n, where thou speak'st face to
 (face.

O Christ as thou exalted art
 From Earth up to thy Father's Throne,
 So as thy Word and Promise is,
 Draw us up to thee ev'ry one.

Thus mounting high on Eagles Wings,
 We may have large and noble Views
 Of all thy Excellence, and thee
 For our Dearly beloved chuse.

O thou who hast the Key, unlook
 Our Hearts to know thy Blessed Word,
 Where thy great Deeds from Age to Age,
 Have stood so lively on Record.

By Thee, the WORD, the Worlds were
 And all in them to be began, (made,
 Thou sat'st One of th' Eternal Three,
 In Council about making Man.

Thou wast the Promis'd Seed to break
 The Power of Satan swelling high,
 From *Adam's* Sin, thro' all his Race,
 Thy Spirit stopp'd the Enemy.

O Mighty Seed ! When Sin was grown
 So strong, to wound it branch and root,
 And

And in its place to raise a Plant, (Fruit.
With such sweet Flow'rs and pleasant

O Fairest Man ! O Mighty God !
Thee the great Propher, *Jacob's* Star,
Wife, Wonderful, the Prince of Peace,
Thy Prophet's Inspired Words declare.

All these thou didst appear to be
O Jesu, when the Angel told
Thy Incarnation and thy Birth, (Gold.
And Kings thee brought Incense and

Thy Youth, thy Life, thy Miracles
And Speech thee all Divine reveal'd ;
The things thou didst foretel, have been,
And shall be all in time fullfill'd.

But O the mighty force of Love !
That press'd thy High-born Soul so low
To minister to all, and last,
To the Death of the Cross to bow.

O Spring of Life ! that neither Death,
Nor Grave, nor Hell could hold him
Up the third Day he rises ; then (fast,
From Earth to God's bright Throne he
(past.

That Day the Angels sang with Joy
And Wonder thro' the Heav'nly Spheres
And by the Gift and Power of Tongues,
The Glorious News soon fill'd Mens
(Ears.

Both

Both Heav'ns and Earth then with it shook,
 Hearts were thy Spirit's Temples made,
 Prophets and Teachers : By whose Speech
 Thy Gospel thro' all Nations spread.

How gracious hast thou been Dear Lord !
 And yet how little have we known
 Or lov'd thee ! Vile Ingratitude !
 Our Sin with Grief and Shame we own.

O Blessed Christ ! Our Souls revive,
 Once more with Love Mankind behold,
 And Jews and Gentiles turn to thee,
 That all may flock unto thy Fold.

VI. HYMN.

To the Holy Spirit.

O Holy Spirit Invisible
 Yet Omnipresent full of Pow'r,
 Teach me by thy Blest Influence
 To know thy Virtue more and more.

Thro' all this Earthly Globe appear'd
 Thy wise and mighty Energy.
 When thou didst o're the Chaos brood
 And things dispose to Harmony.

To thee the Inspir'd Prophets owe
 Their Inspiration from above ;
 Wise Men their Wisdom, from thee Life
 All things derive that live and move.
 The

The powring of the Holy Oyl,
 Of Old on *Israels* Kings and Priests;
 Shew'd th' Unction of their Heads and Hearts
 Where thy o're shadowing Presence rests

The Absence of our dearest Lord,
 Was soon by thy Descent Suppli'd ;
 When after his Ascending Up
 Thou didst from Heaven gently slide.

Dispersing Joy to Holy Souls
 And Speech of divers Languages,
 Terrors to Sinners, to the Sick.
 And Broken Hearted Health and Ease.

By thee the Living Church of God,
 Was Built on Christ the Corner Stone,
 And all the Builders wisely Taught ;
 To Build on that Foundation.

By thee the Members to the Head,
 And to each others sweetly Joyn,
 One Spirit Breaths thorow all their Hearts,
 And moves 'em all in one design.

O Blessed Fountain ever full,
 Yet always flowing with Pure Streams.
 Descend unto my Thirsty Soul
 And Sprinkle't with thy dewy Gems.

O Light of Life Divinely Bright (Dart,
 Throughout my Mind such Splendours
 That all on Earth may nothing seem
 And God alone Possess my Heart.

Glory to thee O Holy Ghost.
 As to the Father and the Son

As was, be now, and ever Sung
Ev'n to the Thrice Bless'd three in one

VII. H Y M N.

IN God I'll put my Trust,
Who made the Heavens and Earth.
'Twas he Created me, and has
Preserv'd me from my Birth.

All things that e're have been,
In Earth, and Air, and Seas;
He by his Power and Wisdom made,
Just as it did him Please.

The Heavens above too of
His Wondrous Works are full,
The Saints and Angels Beauteous Frame
His Glory their Extol.

The Cherubs shining Face
And Seraphs ardent Fire,
To Praise the Author of their Gifts,
Harmoniously Conspire.

These all in order Joyn'd,
Each one in his Degree;
As with one Heart and with one Mind,
Adore the Deity.

Who gave them all a Law,
His Pure and Blessed Will;
Which they from Time to Time without,
Any Controul Fulfil.

O Happy had it been
 For all this Earthly Frame,
 If Man, as he Gods Image Bore,
 Had still Preserv'd the Same.

Then all things won'd have mov'd
 By the first Perfect Rule;
 The Things Above and Things below,
 Of Blessings had been full.

Now Discord as the Curse
 Of our first Parents Sin,
 Reigns among all th' Unhappy Race
 Of them that e're have been.

O God of Peace and Love
 I humbly thee Address,
 Cast out this Sin, and Man Restore
 To Peace and Happiness.

That when th' Oppression's off,
 And we from Sin are Free,
 Our Souls may spring with Noble Acts
 Of Love and Praise to thee.

And once more all on Earth
 As all in Heaven Above,
 In Holy Praise to thee O God
 May by one Spirit move.

O Blessed Three in One
 All Glory is thy Due,
 May all than ever give it thee
 Ev'n Heathen Turk and Jew.

F T N I S.

